# UHURU

BLACK COMMUNITY NEWS SERVICE

Vol. 1 No. 18 March 23, 1970 | 2554 St. Antoine St. MONTREAL CANADA | PRICE 10c


# CONSPIRACY TO SIT-IN

# TRINIDAD - REVOLUTION IN THE MAKING!!

## MAXIMUM SENTENCES

Seven weeks ago in the Montreal assizes court, Ten Trinidad and Tobago Nationals were brought to trial on 50 conspiracy charges; 5 counts for each of the ten. Last week they were acquitted on 41 of the 50 counts and found guilty on the remaining nine. Inspite of the numerous irregularities which took place throughout the trial, the all white 11 man jury could not find any evidence on which to convict the "Trinidad Ten" on 41 counts.

"You have had an extremely fair trial", began justice Kenneth McKay at the climax of the seven week historical conspiracy trial of ten Black brothers and sisters, "the jury gave you the full benefit of the doubt and you are very fortunate to have been acquitted on the first and fourth count" -(1) Conspiracy to damage computers, (4) Conspiracy to occupy the faculty lounge of S.G.W.U.

Approximately twenty minutes after the all white jury of 11 had acquitted 2 brothers on all five conspiracy charges, leading out of the incidents which took place at S.G.W.U. between Jan 29 and Feb. 11th 1969 at S.G.W.U., convicted 7 on one count and one brother on two counts, Justice Mc Kay was ready to pronounce his sentence. From the atmosphere in the courthouse throughout the week while the jury deliberated, one would believe that the Black spectators and sympathizers in the court room had also been found guilty of conspiracy to riot in the court, the stage was set, and the extra guards on duty in the court not to mention their antagonistic approach, and the mobile squad on alert across the street from the courthouse were ready like the judge to pronounce their sentence.

## VERDICTS

Keeping abreast with the day to day proceedings in court and listening to the summations of the prosecution and defense attorneys, the jury, in trying to be honestly impartial and at the same time bring in a guilty verdict that would please both justice McKay and the Canadian public at large, found 8 guilty on charges of CONSPIRACY TO OCCUPY the computer denter during the sit-in.

I conclude this, because in his summation, when dealing with the charge of conspiracy to occupy the computer center, Crown prosecuting attorney, Fred Kaufman, pointed out to the jury that the juvenile who testified at the trial stated, that after a meeting in room H-110 of S.G.W.U. on Jan 29th, 1970 "We" went up to the computer center and just "sat there". He also stressed the number of times each accused had been identified. The identifications defined who "We" were

con't page 4 & 5

*More than 20,000 demonstrators in the streets of Port of Spain*


Defence Committee Statement Pg. 4 & 5

Check Point Pg. 8


## First level of Consciousness

The recent (upheavals) in Trinidad, must be viewed from the perspective of different levels of consciousness. A level of consciousness is a psychological stage in the development of one's mind vis a vis the meaningful interpretation of one's environment. It is also relative to the forces of society that controls one's life and the intricate problems therein. Since it presupposes problems and conflict of forces within an environment, the levels of consciousness always seem to be relative to the historic struggles of a people or nation for day to day survival. There are three levels of consciousness; the first level or stage is represented by the recognition of the inconsistencies between ideals that we are educated to respect and everyday practicalities. This recognition of contradictions within society may come from a sudden awakening, a revelation, from the analysis of a personal practical experience, from the interpretation of the moods of a people at certain times, from knowledge gained reading or discussion with different people. The intensity of the contradictions, as they affect one's mind, decides whether the manifestation of this level of consciousness will be active or passive (i.e. whether one, fully understanding the forces operating within society, will move against society with the hope of affecting changes or not). This level is actively manifested in the politics of reaction whereby people rally around singular issues with no fixed revolutionary base or ideology yet; however, even in this early stage, the seeds are sown for strong nationalist movements. Together with this is the manifestation of a cultural rejuvenation or reconstruction, for one can never divorce the cultural struggle from the national struggle. To enhance this rejuvenation, the re-evaluation of one's history is initiated; the history of a people cannot be neglected in this struggle for progress. On the contrary there are those who may 'cop - out' or simply remain passive for many reasons; one may be fearful of failure of any attempts to change society, or may feel that there is too much to lose, or may lack iniative or any of the usual selfish or individualistic reasons. Only the one who, at this first level of consciousness, shows active manifestations, moves on to the second level or stage.

## Second and third levels of consciousness

After all the emotionalism of the first level, one is suddenly forced with the stark reality embodied in the question What next must be done? As a result of this, the basis of this second level of consciousness

con't page 7

# LETTERS

Editor,

There is a serious question which those of us who feel ourselves committed to the concept of progressive Black thought and action must attempt to answer: What is the place of the Black Scholar in the Black liberation struggle?

It becomes necessary to ask and answer satisfactorily this question, in view of the rising impatience and intolerance with which Black revolutionary activists regard the Black scholar. It seems that in a way which is essentially misguided and perhaps a bit immature the Black activist has established unwritten criteria for deciding which Black scholar is progressive and worth listening to, and which one is not.

Admittedly, an Uncle Tom is easily recognized by the way in which he relates to his white master. Consequently, his ingratiating "kow-towing", his simpering, his sycophancy, and the fact that invariably "his tail is stuck firmly between his hind legs when in the presence of his white master (as is the posture of a cowering dog), predispose him to easy detection. However, since it would be unreasonable to visualize black scholars as acutely polarized in terms of the revolutionary activist on one pole, and the Uncle Tom on the other, then it can be accepted that there are Black scholars falling in a medial area. Further, this notion can be expanded to visualize that there are others falling on either side of the median with a tendency towards one pole or the other. Therefore, on such a premise, it can be said that there are Black scholars who even though they cannot be labelled revolutionary activists are nonetheless revolutionary in their orientation.

This very academic-like approach is necesary to present a case for the Black scholar-non-activist, as being an integral part of the Black liberation struggle as is the revolutionary activist himself. In this instance, the Black Scholar must be seen as different from the Uncle Tom, but not the same as the Black activist or the Black scholar-activist.

Perhaps, it would be convenient within the confines of this article to define in an ideal way the Black Scholar "man-of-books", the professional, who even though committed to progressive Black thought and action, cannot be seen in precise terms as a revolutionary activist of political orientation. He is a researcher in the phenomenon, an indoctrinator in the primary family and schools, a formulator of strategic theory and structure. He is the Black sociologist debunking the hypocrisies of oppressive systems, the Black psychologist who must scrutinize Black thought and philosophies of life and establish psycho-cultural norms on which the psychological "style-of-life" of black people would be assessed. He is the Black economist, theBlack historian who must reconstruct the glorious history of which proud black peoples have been deprived. Essentially then, the Black scholar, regardless of his area of study, relates his research and findings directly to the Black phenomenon - the Black risorgimento.

It is of primary importance that a mature approach to the concept of liberation through positive struggle be taken. It is equally as important to realize that the struggle for liberation occurs at many and perhaps, essentially diverse levels. At each level the struggle must be of correlated intensity; that is, there should always be correlation between the popular level of consciousness and the degree of intensity of action. Suppose then, a hypothetical dual front is set up for examination: The Action Front and the Consciousness Front. These two fronts must be seen as functional in a reciprocal way, if perhaps these two areas of the struggle are seen as major fronts, then it is reasonable to conceptualize a series of sub-fronts, tangetial to each major front.

This structure has been created in an effort to place the Black Scholar integrally within the ranks of the movement. The Black Scholar-non-activist is engaged on the Consciousness Front. His work is subtle, not easily measured, but effective. As the level of consciousness rises, reciprocally, the intensity of the struggle on the Action Front increases. That this is an important feature of struggle cannot be denied.

It is essential that the links of interdependence between the Black revolutionary activist and the Black scholar be observed even though the latter may function in a less dramatic way. The mature activist has experienced the emotional transition necessary to instil conviction in his committance to the struggle. He does not need constant verbal opiates of ideological rhetoric to renew his fervour. He is therefore tolerant of, and patient with the less dramatic features of the struggle.

The question which has been raised here is one which must be discussed and answered in a convincing manner. At this stage it is undesirable to establish any situations which may serve as inhibitory or retrogressive factors in the movement for liberation of Black peoples. It is therefore necessary to put aside petty ideological preferences or prejudices, or at least try to settle them in open debate and exchange of ideas.

I would suggest that the place of the Black Scholar-non-activist in the "struggle" be the subject of positive debate in the near future.

*Pre[illegible] Lumumba*

# EDITORIAL

*Many speculations and editorials concerning the situation in Trinidad have been aired and printed by the Canadian news media, and very few have related the real truth. One must view the situation as part of a worldwide movement to free oppressed peoples and lands from the hands of avaricious foreign control.*

*The events in Trinidad have been stimulated by the news of the treatment of their confrères in Canada, and with the blatant denial of justice. The Trinidad population was mobilized to participate in some serious demonstrations; but Trinidad, indeed the Caribbean, has had a history of blatant exploitation if not feudalism by whites, and the response to this has always been strong and determined by a mass movement. Today it just so happens that the knowledge of increasing liberation struggles the world over has become more common-place and with developing technology, the world has seemed to shrink. It is no coincidence that the aggressors and/or oppressor always belong to the same group, so that in an age when liberation is the cry, it seems only inevitable that Canada, the launching pad of U.S. imperialism, will have to face the same treatment as the U.S. Furthermore, the irony of the situation is the outcry of Canadians against U.S. domination whilst they themselves are participating on the same level and in the same crime in the Caribbean.*

*The Sir George issue has shown the power brokers, and the population in the Caribbean have now had enough bitter experiences; students refuse to become alienated from society and its problems, and non-whites will not again be caught fighting each other whilst there is a major enemy affecting them both. In a real sense, what we have before us is a repetition of the uprising of the labouring classes as in 1930's and given the new trend of ideological soundness of most vanguard bodies as also the determination to put an end to this nonsense of colonization once and for all, the probable beginnings of the Caribbean revolution on a full scale is unfolding right before our eyes, with Canada right in the centre of the attacking circle. One more important factor is the success of Cuba - part of the Caribbean - and as long as Anguilla situations can serve as incidents to show the people the real nature of the enemy, then Canada, U.S. and all of White Western society had better look out or prepare to annihilate a complete unflinching population whose violent societal fabric makes its every man equivalent to 2 or 3 mechanically manipulated beings from the boundaries of European Western settlements.*

*If Canadians seem overly anxious to regard from 10-20 thousand demonstrators as a handful of Black Power extremists and hope to successfully disintegrate what they have been calling an amorphous group then they have completely misunderstood the serious work already done by people like Walter Rodney, Uriah Butler, C.L.R. James George Padmore, Marcus Garvey, Paul Bogle, Bros. Geddes Granger and Dave Darbeau, etc. Furthermore, to ignore the growing consciousness of a West Indian people highlighted by the events in Trinidad, Guyana, Jamaica, Barbados, Antigua, etc. is to make the mistake of arrogantly dismissing black people as frivolous. Time, history and a yearning for freedom are bound to surprise disbelievers, humiliate ethnocentrics, and should be used as a pointer for blacks and oppressed peoples in Canada, U.S., and other parts of the world.*

*The second offensive is on, and even the more conservative leaders of the past have subtly to come to grips with this reality. The action of the governments in the S.G.W.U. toward their nationals is evidence of this, and in particular, the refusal of Dr. Eric Williams to condemn any aspects of the movements at home as also the pseudo-socialist black oriented trend in Guyana are similar indications. The people of the Caribbean and more specifically Trinidad and Tobago, have never, even from slavery, had any qualms about violence. The answer is clearly to be seen for those who have political spectacles. "The chickens are coming home to roost".*

To the Editors,

Another view of "Putney Swope", the film reviewed in the March 2 Uhuru. There are so many ways to see a film I thought you might be interested.

The film was made nowhere near Hollywood, but is a direct offshoot of the New York Underground Film Movement. The director Downey had made previous underground films. The basic philosophy of this movement is anti-establishment, shock, and nihilism. It is primarily apolitical and sees all politics, political leaders, etc. as the enemy of man's free will. Good vibrations, not revolution, will change mankind. That is why the film does not succeed as it was intended, because the director was politically naive. He sees Castro, Afro, European, etc. as all in the same bag. A leader is a leader is a leader - dangerous. He also gets too impressed with how in he is. He has Black friends and he speaks the language. With this he thrills other in whites who understand the language too, while completely confusing most whites who will miss a good portion of the dialogue. And make no mistake, this film was intended for white consumption.

The Black-White roles are reversed in order to jolt the audience into taking a good look at themselves. The American Way of Life is under attack not the Black Revolution. We have become used to films and periodicals about how corrupt the system is, so Downey tries a new attack. He makes the victim into the victimizer. Just as we have become so accustomed to seeing ridiculous ads about Blemishes, etc. on T.V., an interracial The whites in this film become the self-effacing Toms or the beleagered messenger boys, and the audience is forced to see "self as the humiliated. e.g. The token white executive wheeling for a raise and accepting a put down with "Thank you", or the white messenger boy refusing to obey the instructions of the Token white because he knows where the power lies. How many Blacks humiliate each other daily in exactly that way? Downey uses the Black man as the white alter-ego. The whites he does use are gross beyond words. A midget for President of the U.S.A. with a Mad German advisor; this is saying something very damning.

The white paranoia about Black Super Sex is really given a beating. Every myth is blown up to absurd proportions; every fear exaggerated. Marvellous! a blow right below the belt. The viewer is expected to see how absurd it is. Alas, in this he goes beyond the fringe and to my mind becomes totally tasteless. The women are humiliated throughout the film, because they are never seen as more than sex toys, without being satirical. The toilet scene was pointless, but the underground is very preoccupied with their bodily functions. It happens to be a very white hang up.

Black people should not get insulted by the film because its intent was anti the white system. The Black cast is meant to show the whites to themselves. It may be naively done or be just too damn cute but its a very minor film. At least the Blacks are portrayed with human flaws and foibles. Lord, spare me from another Sidney (Mr. Clean) Portier film. I would much rather have Putney Swope to dinner.

I realize you'll find this issue or the whole very minor and compared to what was covered in this Uhuru it is. I only respond because I find it interesting that people can come away from a film having seen such totally different things.

Power to the people.

*Claire B.*

con't from page 1

Second and Third levels

has to be self-examination or soul searching. This level is really reached only with the full cognizance that there is a third and most important stage to come, thus it can be referred to as the training ground for the last stage. It is here that one must revolutionise one's mind and programme one's self to live according to one's beliefs, (i.e. in accordance with the ideology attained from the self-examination which involves scientific well-thought-out conclusions based on observations, analyses, both past and present, and practical experiences). Such conclusions are forged solely to build the future. After this stage is attained there is no turning back, for one swiftly moves into the third level: protracted action against the status quo of a said society. What must be pointed out, however, is that there is a certain amount of overlapping as regards the three levels within movements, for in every case there are different people operating on different levels and that most movements known to history did not smoothly move from level to level, and very often they were forestalled due to both internal and external forces.

## Sources of New Impetus

In retrospect, when making an analysis of the movement in Trinidad, one must never omit the great contributions of C.L.R. James and George Padmore. These men influenced the minds of many West Indians who had voluntarily exiled themselves abroad and into whom the seeds were sown for struggle. Many of these people have once more taken up residence at home and they together can be referred to as one of the sources of the new impetus in Trinidad. It is in this respect that the contributions of people like Millette and Best must be considered.They were apparently engaged in the attempt to provide for Trinidadians a meaningful re-educational process. Best, through his organisation and newspaper "Tapia" and Millette, through "Moko" and its organisation. However, they both seem to have made one fundamental error, their re-education process involved the idea of lecturing the masses of people, rather than providing dialogue so as to enchance and develop the innate potential of the people. The other source of impetus, and presently the leading one, consists of a number of younger people who at first, were part of both "Moko" and "Tapia", and who, because of disillusionment, severed working relationship with these two organisations. These younger people were able to set up meaningful dialogue especially with the youths of the country, who form the majority (in Trinidad 62% of the people are below the age of 25). They appealed more readily to the people because of their programme to build black consciousness, for they realised that the cultural struggle could not be separated from the national struggle. This, the people of Trinidad understand, for they know that it is by no accident that 95% of the white people in the country are employers and their average monthly salary is $500., while the average salary of the African and East Indian is $90. per month. Added to this of course is the high rate of unemployment and under-employment among the youths. It is significant to note that the leaders of the present movement in Trinidad, are from the second source of impetus but were also originally part of the former organisations - Tapia and Moko - here again history seems to have allowed the appearance of people who were able to fulfill the duty, sadly lacking formerly.

Meanwhile, the computer centre occupation at Sir George Williams in Montreal seemed to be of no connection or relevance to what was happening back in the West Indies. It was not until after the eventful Feb. 11th 1969, after the arrest of 42 Blacks students, including 11 Trinidadians, that the Sir George incident became relevant. The vanguard of the movement realising that throughout the country there were manifestations of the first level of consciousness, such as cultural rejuvenation, re-evaluation of the history of Trinidad; in the sense that people were once more looking back at the rebellions of the 1930's and attempting to put them into present perspective, they applied the inherent politics of this first stage - the politics of re-action. The National Joint Action Committee was formed in Trinidad to muster support for arrested Trinidadians, but more than that, it was formed to give the people of Trinidad an issue around which they could rally. Because it was so well-timed, the NJAC received great responses and as a direct result we see the sudden appearance of many Black Power groups. Thus by the time the Trinidadians were put on trial, the NJAC, through its hard work, were able to rally huge forces. Between 11th Feb., 1969 and 26th Feb. 1970, the NJAC through their organ "East Dry River Speaks" and public meetings kept raising local issues. As a result the awareness of the people kept rising.

## Symbolic issues Raised on Solidarity Day

February 26th, 1970 was the day of solidarity with the students on trial, but by this time many of the people were already on their way to the second level of consciousness - they were questioning themselves as to the various roles they could play in the future. The leaders once more realised this, so on that day, every important and relevant issue to the National struggle was raised to the people in a symbolic way. First the people marched on the Canadian High Commission and protested the injustices which have been meted out to the brothers and sisters in Montreal, then they moved on to attack the Royal Bank of Canada and the Bank of London and Montreal, protesting against Canadian Imperialism showing clearly that even in Trinidad, Canada was unjust in its tremendous exploitation towards black people. Then the businesses of local capitalists and exploiters were attacked, such as Imperial Manshop (incidently owned by the Minister of Home Affairs - Mr. Montano) and Habib's establishment.

They then marched to the Cathedral and the issue of religion arose. That the church is an established part of the corrupt existing system, that the church is also foremost in its econmic and psychological brutality against black people, that the church is basically "white", conceptually, were serious points raised during the occupation of the cathedral. From the Cathedral, the people moved to the Junior Chamber of Commerce and it was clear that sentiments were anti this business community which is used as a spring board for foreign domination. *It is significant to note that as the issues were brought closer to home day after day, the crowds increased.* The NJAC found themselves leading 28,000 people, and they began their long marches to visit and show solidarity to the most destitute - the people of Shanty Town and the Sugar Cane Workers of Caroni Ltd. It is also significant to note that these two areas consist of mainly African and East Indian people respectively and this was a show of unity of the have-nots opposing the 'haves' symbolically black versus white. The colours of Black Nationalism were raised and it was explained that Red stood for war and blood, Green stood for land and peace and Black for unity. Response of the people to NJAC means clearly that the people are aware of the forces operating within their environment and that at least the second level of consciousness has been attained. That Banks, other foreign and local big businesses were bombed also enhances the above conclusion. Now the webs of delusion have been removed and everyone faces truth, the cold reality.

## The superficial lull

There has now been a lull and many believe that this is due to lack of direction, not knowing what next to do, but one cannot help but believe that there is direction and that symbolically NJAC has already shown what its intentions are. The lull now is just the calm before the storm. The people (the NJAC included) are aware that the third and highest level of consciousness which entails the protracted action towards seizing power is not easy; a great deal of psychological preparation must be done first. Maybe the members of the NJAC have already completed this preparation but they realize that they cannot run ahead of the people, they must await the people. The calm now mainly means that the leaders are patiently awaiting the mandate of the people to move into the third stage or level of consciousness. In the meantime political strategy for the third stage or offensive is being planned.

*Odinga Mbassa*

*Protestors attack the Royal Bank of Canada.*

*Blackwood and Granger under arrest in Trinidad.*

2 Beds
&
1 Wringer Washer
FOR SALE
Excellent Condition
Call 486 3062

## FEBRUARY 11th DEFENCE COMMITTEE

Wednesday, Feb. 11th, 1970 marked exactly one year since Canadian 'liberal democratic' official society sanctioned an unprecedented violent assault on over forty (40) Black and forty-seven (47) white peaceful and unarmed students who, for three long weeks, had responsibly occupied Sir George Williams University Computer Centre, in order to demonstrate the seriousness with which they took the charge of 'racism and incompetence', that six Blacks and one Chinese of their number, had brought in April, 1968 against one Perry Anderson, then an Associate Professor of Biology in the Institution's Science Dept.: in an occupation that was undertaken only after the University Administration had resorted to arrogantly haughty and anti-democratic methods in finally flippantly dismissing the students' legitimate call for a reciprocally agreed-upon Hearing Committee to adjudicate their charge.

The peaceful and legitimate occupation - a legitimacy profoundly acknowledged by the University's Administration continuous negotiation with the students through accredited legal counsel up to Monday, February 10th, 1969, when a mutually worked and documented Agreement had been (hammered' out concerning the termination of the Occupation and the mechanics of setting up a to-be-mutually-agreed-upon Hearing Committee-was however belligerently set upon on Tuesday, February 11th, 1969 by Montreal's notorious Riot Police and culminated in the destruction of the Computer machines. The students had signed that mutually worked out Agreement. The University refused to sign, preferring to introduce a third party-the Sir George Williams Association of University Teachers - as a provocative diversionary tactic and all with a view to avoiding the would-have-been historical but just precedent of having sat, negotiated and settled with equals who were students, and black ones at that. The University therefore opted for war, not peace.

Arising immediately and Phoenix-like out of the ashes of the Computer Centre was a February 11th Committee which was spontaneously organised by the Black people of Montreal and whose initial self-mobilisation and creative response gave the 'lie' to cynics, pessimists and those of little faith that Black people are uniquely apathetic and irresponsible. That spontaneous but disciplined exhibition of sanity, sobriety and calm spoke volumes concerning the 'solidity' and reliability of Black people.

Immediately following the 'historical' episode, racist and totalitarian insult was then added to penal and judicial injury, when Perry Anderson was deemed to be pure, innocent and lily-white, in response to the charge that his conduct in the University class-room was 'racist and incompetent', and this adjudication by an Administration "hand picked" 'Hearing Committee' that was complainant, defendant, judge, jury and executioner. And with this added cue, the year 1969 continued to be punctuated with infringements of the individual rights of the students, and complemented with economic reprisals and 'intelligence' surveillance over the Black community.

The spectre of racism stalks us black people at our places of work, in our educational pursuits, and in our homes. Also during our commutation to and from these venues, and in our social relations within the society. During 1969, the white press headlined in the Montreal Star of March 10, 1969, page 12" *Discrimi*

*con't opposite page*

## Conspiracy to sit in con't

*Con't from page 1*

Throughout the trial, the jury had been made aware by the prosecution and judge that Kelvin Robinson should suffer more harsh consequences than the others; therefore they found him guilty of conspiring to occupy the faculty lounge of the University. Brother Robinson, in answering a question posed by a white student on Feb. 4th, made a speech calling on them to "Take a stand" and "attack O'Brien", then acting principal of the University. On that day the sit-in the faculty lounge began. The prosecution had a video tape of Brother Robinson making this speech which proved to be their prime piece of evidence. The defense pointed out that Kelvin Robinson left that meeting immediately after making his statement, and no one had ever seen him in the faculty lounge, but the jury saw conspiracy through this evidence, and Kelvin has been convicted.

Both Kelvin and seven other students were found guilty of charges for which no one else has ever been convicted- "sitting-in". "Sitting in" in North America is legal. Furthermore, as defense attorney Robert Lemieux pointed out, "Not even in the deep south U.S. has anyone ever been charged, not to mention found guilty, of conspiracy to sit-in".

On the third count-conspiracy to commit arson, the jury acquitted all the accused. For this charge the only evidence that the prosecution could have given was a picture with students wearing handkerchiefs over their mouths and Henry Worrell's testimony that Kennedy J. Fredericks told him on Feb. 11, that the University would be brought to it's knees even if the computer center had to be burnt.

Defense attorney, Jaunita Westmoreland later proved beyond a doubt that Henry and been positively hostile to the defense.

### SENTENCE

"You have already cost the Canadian taxpayers enough money, therefore, I will not use the taxpayers money to keep any of you in jail for any length of time". With this Judge McKay got down to the real business of the sentences. "José Amoroso, I am fining you $3,000, payable immediately or 3 years in prison, I am satisfied that you have the means to pay".

"Hugo Ford it has been obvious that you have been very active throughout the sit-in, evidence shows that you offered resistence to police at the barricade set up at the entrance of the computer center, therefore you will be fined $5,000 or a maximum of 3 years in prison".

"Edmund Michael, you too were very active on Feb. 11 th, you will be years".

"Valerie Belgrave, you too were passive - $1,500 or 2 years".

"Glenda Edwards, you too were passive - $1,500 or 2 years."

"Robert Ranjitsing, I understand that you came into the computer center only on the night of the tenth to visit your friend José Amoroso., nevertheless you were free to leave until the barricade went up". This visit cost Robert Ranjitsing $1,000 or 1 year in prison.

"Kelvin Robinson, I understand that you are 30 years old and that you fully realized the seriousness of your acts. You were one of the leaders and instigators of the sit-in, your fine is $12,000 or 4 years in prison for the first count and for the fourth count $3,000 or 2 years in prison".

"All fines are to be paid immediately and you will remain in custody until such time", in addition to this, judge McKay recommended that all the students, except Kenneth and Robert Williams who had been acquitted on all charges, be deported.

All would have to return to court on May 4th to face seven more charges. Five of the seven charges are actually the substansive or overt acts

*"TRINIDAD TEN" supporters await verdicts, only to be HARRASSED by Quebec Provincial police*

# SOLIDARITY DAY AGAINST CAN

February 26th 1970 officially ushered the beginning of what Brother Geddes Granger called The Second Offensive against Canadian (white) racism and Military, Economic, Cultural and Religious imperialism in the Caribbean. In order that we may clearly understand the deeper political meaning of what a day of solidarity with our borthers and sisters facing trial is all about, it is necessary that we reflect on the events which led to the racial confrontation at Sir George Williams University on February 11th, 1969 and focus specific attention on the evolution of political forces subsequent to that date.

## Background of Sir George Case

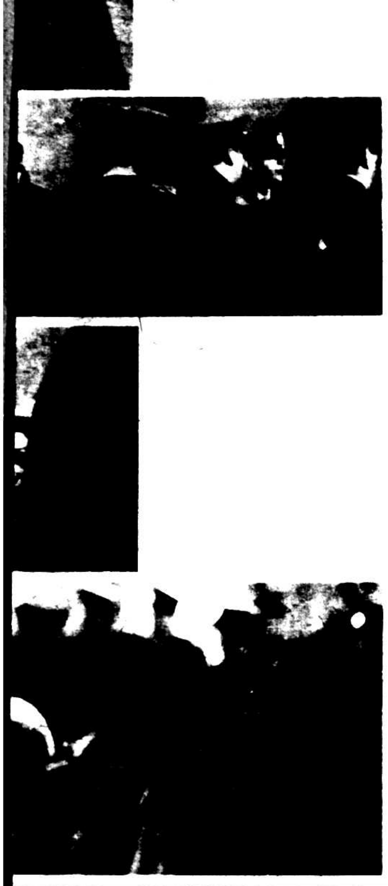
When six black students, in April 1968, launched a charge of Racism against a white professor at a white educational institution within the geographic borders of a white, western, christian, capitalist state (Canada) that shares the North American Continent in political, economic, cultural and military unison with the United States of America- (the undisputed fatherland of racist imperialism), it was not immediately understood at the time what the full implications of such a challenge meant, particularly to the future of Pan African revolt. By their unceasing, arbitrary attempt to protect the white professor at any cost to human dignity, the faculty and administration of the university demonstrated an insentivity to students unparalleled in Canadian history. The "scholars" carrying out the bureaucratic responsibility of their respective offices were later (May 15,1968) to admit to a meeting of members from black community organizations that their insensitivity was largely responsible for the escalation of the conflict, which culminated in their sending 400 armed riot police to assault and remove 97 unarmed students from a 12 day, peaceful occupation of the Computer Center. It was also at this meeting these "scholars" admitted that they were only as lackeys carrying out the dictates of the Board of Governors of the University. It is at this point we must relate the composition and social relationship of the Board of Governors to the broader community.

## Brief Political Review

In analyzing the oppressive nature of the society in which we live, UHURU, in past issues, outlined the organic affinity between the early development of 1-The Industrial Revolution, 2-Capitalism, and 3-New World Slavery. This was done with the objective of pointing out the connection between racism and capitalism so we could trace the subsequent development of two types of oppression: 1-Exploitation which is essentially economic in character and experienced by all people living in a capitalist society irrespective to race; 2-Colonisation- (African Slavery) which goes beyond exploitation to cultural, psychological, religious and political dehumanization. It is this historical development that provides our struggle with an autonomous vitality of its own. As descendants of African civilisation destroyed by Europeans and dispersed throughout the world to serve European interest, we are realising more and more during the last decade, through tireless struggle., that our political perspective must be Pan Africanist. And by Pan Africanism we are beginning to spell out loud and clear to white imperialists and their Negro puppets that in our quest to achieve self-determination for Africans, whether in the Caribbean, North America or South America, etc., with a united, liberated motherland we shall not fail to move against those who systematically connive with the enemy to betray the revolution and maintain "house slave" status. As Frantz Fanon said, "Each generation must, out of relative obscurity, determine its destiny, fulfill it, or betray it".

## Events Clarifying the Issue

As events developed at Sir George Williams University, these very important facts emerged - 1- That since (New World) racism grew out of capitalism, the charge of racism provoked a confrontation with the very basis of capitalist society. 2-That



corresponding with the five conspiracy charges. For example although eight of the ten were found guilty on conspiracy to occupy the computer center of S.G.W.U., they will be tried to see if they're guilty of actually occupying the computer center.

## EFFECTS

Judge McKay sat on his bench and pronounced the sentences, but the thousands of people in Trinidad, who paraded the streets in solidarity with the brothers and sisters on trial here, were the final deciding factors. To show the effects, judge McKay reminded the students that "Canada and the West Indies have always shared good relations, and Canada has always welcomed West Indian students". He went on to say that these students had mar- "Many of us (Canadians) have West Indian friends", stated justice McKay. What relevance does this statement have to the case? This was his propaganda statement, telling the angry West Indians that we nice white Canadians have nothing against them.

The outcome of the trial was settled outside the courts. Dr. Eric Williams quickly consented to pay the fines - in order to maintain the good Canadian-West Indian relations and at the same time pacify the masses on the street. The only thing Dr. Williams forgot was that he was using these people's money to pay the outrageous fines that judge McKay imposed. No Dr. Williams, you cannot serve two masters, it is still not too late to come out and denounce the injustices of the entire trial.

Dr. Williams, like Cheddi Jagan of Guyana should demand a Federal Investigation into the entire 'Anderson Affair'. Furthermore, the verdicts should be appealed, for with the evidence presented, one wonders whether the jury would have found the eight people guilty of conspiracy had they known that charges dealing with the overt acts were still pending?

$33,500 for illegal occupation-does Dr. Williams really believe this is just? Can we the Black people of Montreal honestly see any justice in the verdicts or the sentences? Many of us expressed joy at the out come. Have we ever stopped to think that these are maximum sentences and if the Trinidad Government did not assume the responsibility of paying the fines, all 8 would have been imprisoned for a period of 1 to 6 years? Once again we are rejoicing when in fact we should be protesting.

"Never before in the history of the Montreal court has the courthouse been so heavily guarded", blurted out newsmen on all the local radio and T.V. stations in Montreal on Thursday, March 12, 1970". Yes, the Q.P.P. and the Montreal mobile squad were taking care of business; they had expected the "niggers" to go on a "rampage", after hearing the jury's verdict. Niggers are so hard to understand! They didn't riot and the Montreal mobile squad didn't get a chance to show their "strength" and power".

Power was demonstrated in the courthouse one week earlier, when the three defense attorneys made their summations to the jury. Bernard Mergerler, Juantia Westmoreland, and Robert Lemieux, left no stones unturned inspite of the final outcome.

The Black Community of Montreal was left speechless after sister Jaunita Westmoreland concluded her summation, for in realizing that she was the first English-speaking female lawyer to address a jury in the province of Quebec, Jaunita Westmoreland expressed her pride and stated that not only had she been proud of that, "I am proud because, I am a Black woman defending Black people who stood for a principle". The spectators could not hold back and they applauded. Even stern judge McKay looked on with admiration and he didn't even comment on the disturbance.

To sister Jaunita, we can only say that we too are proud of her, for now when Montreal Blacks speak of Black Power they have their personification in front of them Sister Jaunita Westmoreland - Right on Sister.

*Malika*

# DIAN RACISM AND BEYOND

the Board of Governors of the university are all from the chosen tiny minority in capitalist society who effectively control the means of production. 3-That in the case of Sir George, the prominent members of the Board of Governors are the same people that own or direct major Canadian corporations (many of which are U.S. subsidiary) oppressing our people by exacting unlimited economic profits, from the Caribbean. 4-That the puppet Caribbean governments were working in cahoots with their Canadian masters to avoid a major exposure of Canadian racist imperialism. 5-That the court is only the judicial arm of the state and its primary function is the preservation of the oppressive Status Quo - (so called law and order). 6-That the court cannot be just if the society from which it came and upon which it presides is exploitative and racist. 7-That the federal government who refused, after several request to initiate an investigation is really controlled by the corporate elite from which the membership of the Board of Governors are recruited.

Facing 12 criminal charges and the possibility of life imprisonment, we had to make a serious effort to expose the political forces in contradiction underlying the crisis based on a scientific analysis by adopting the following strategy -(July, 1969) a strategy which climaxed with an International Day of Solidarity on February 26th, 1970

## Implementation of Strategy

This strategy encompassed the following tactics - 1. To develop a nespaper and engage in other projects that would serve the needs of black people, first in Montreal and later throughout the world with specific emphasis on Canada and the Caribbean. 2. To operationalize our realization that the professor charged with racism and the administration of Sir George Williams university are only puppets and concentrate our political attention on confronting the members of the Board of Governors and, by implication, the capitalists benefiting from the oppression of our people, particularly in Canada and the Caribbean. As brother H. Rap Brown said, "we should not waste our energy fighting hired police. Let us instead fight those racists that employ them." This feeling was then explained to black people throughout Canada, the U.S., and the Caribbean. The exposure of Canadian racism in the Caribbean was an innovation to the extent that most people in the Caribbean were unaware of the sub-human conditions that black people live in in some parts of Canada, particularly in Nova Scotia. The myth of so called "Canadian aid" to the Caribbean at a time when Canadian corporations realize a profit of over $400 million annually and the level of unemployment in most islands exceed 30% was also thoroughly exposed. The fact that the Caribbean governments have unanimously and categorically refused to ask for an investigation is sound evidence of their puppet complicity status. Close to 100 telegrams from all over the world were sent to the Canadian Prime Minister condemning Canadian racism and Economic-Military imperialism in the Caribbean, demonstrating total solidarity with the dedicated brothers and sisters facing trial, and again calling upon Trudeau to initiate a Federal investigation into the entire incident. Duplicate copies of many of those telegrams were sent to the February 11th Defense Committee. Demonstrations were held in Halifax, Jamaica, and Guyana with the major confrontation in Trinidad.

Solidarity day brought to a successful end, the 1st phase of our new offensive and demonstrated a further step in an unselfish struggle to achieve a dynamic Pan African unity. In the words of Frederick Douglas, "It is more than a mere figure of speech to say that we are, as a people, chained together. We are one people - one in general complexion, one in a common degradation, and one in popular estimation. As one raises, all must rise, and as one falls, all must fall. Having won our feet on the rock of freedom, we must drag our beethern from the slimy depths of slavery, ignorance, and ruin. Every

Con't on page

*Con't from page 4*

## Solidarity Statement

*ndtion unlawful but. . .Few jobs open if you're black."* The Sir George Williams University Evening Student paper, The Paper of November 3, 1969, carried a racist cartoon villifying a people seeking to have a study of its history, culture and continuing contribution to universal civilisation, institutionalised in a Black Studies programme, and with the caption reading, *"Pack your kit bag, Alfred. They are about to start a Black Studies Program in Sir. George,".* And on the December 17, 1969 front page of the *Gazette* it was headlines *"Racist vandalize apartments," while inside on page 5, one Mr. Paproski, a Conservative M.P. in the House of Commons was saying that though he "... would be the last person to criticize an immigration policy that emphasised the bringing of the West Indian and Asiatic immigrants on grounds of race and colour." Yet he believed "..It is legitimate to criticize a policy that concentrates on immigrants who by reason of climatic conditions in their country of origin and by reason of their standard of skill and training, inevitably pose great problems for everyone concerned with their relocation in a radically different, highly sophisticated industrialised, urban society like ours." As if the white untrained and unskilled White Europeans are more trained and skilled than their black unskilled and untrained Caribbean counter-parts who are not allowed into this country. That then was a look at 1969.*

*Hence on this 26th day of February, 1970, Solidarity Day,* and from this bastion of Welfare State Capitalism and imperialism, we Black people here in Montreal and across Canada, together with those in the international community, reiterate our support of the just and principled premises that underlay the Sir George Williams University-Anderson Affair, and henceforth, herein call on the Canadian and Caribbean Government to:

Initiate a full investigation into the circumstances leading up to and subsequent to the whole Affair, and that the investigation look into all matters relevant to the entire issue and not specifically referred to herein, and with a view to exposing to the public of Canada and the Caribbean, the full facts concerning contemporary events related to the Affair. And having especial regard to the fact that Black people are not on the jury adjudging the trial of those students now before the court.

We also cannot leave this rampart without drawing to the attention of the Minister of Justice and protesting the punitive treatment of our formidable brother Frederick J Kennedy who was detained in custody through a willful violation of the Canadian Bill of Rights and hence requesting his immediate release on his previous bail condition.

A just and principled solidarity statement.

BARBADOS CANADIAN
TELEVISION CO
BASIL HOPE
T.V. SALES & SERVICE
5830 Brunetiere
special consideration
for black people
USED T.V.
for sale or rent

# HISTORY COLUMN

## Slavery and the Industrial Revolution

That slavery may be considered the principal cause of the Industrial revolution, that the English Empire was based on an Afrian foundation, can be seen from a breakdown of British commerce, which greatly affected world trade at this time. First of all, from a direct result of the slave trade, especially after 1640 when joint-stock national "slaving" companies were organised and each nation had to supply it's own transport, there were tremendous developments in shipping and shipbuilding in England, France and Holland. England took the lead in this field and this new upsurge in shipping formed the roots of British naval supremacy. It also led to the development of great sea ports and surrounding wealthy towns such as Bristol, Liverpool and Glasgow. The wealth that came directly from slave-trading, from the sufferings and groans of black people, produced such fantastic affluence in these towns that their inhabitants proved to be the biggest dissenters against the abolition of slavery, on the grounds that it would destroy the foundation of British Commerce and the beginnings of national industry and wealth.

They had also foreseen the beginnings of elaborate national industries. The foremost of these industries at this time was the wool industry and it was boosted tremendously by slavery; slaves on plantations throughout West Indies and U.S.A. were made to wear English wool despite climate, also woolen products were manufactured in exchange for slaves in Africa. These facts gave a triple stimulus to the wool industry. The stimulus for cotton industries came from African and West Indian markets. This raw material, cotton, supplied by West Indian and American plantations, had to be processed, thus the mother country had to build the necessary industry. Apart from the fact that black slaves worked the cotton plantation, the capital accumulated in Liverpool from slavery financed the cotton industries of Manchester. It has been calculated that Manchester alone exported yearly to Africa, cotton goods worth $180,000, this is apart from the exports to the U.S.A. and the West Indies.

This pattern could be traced throughout the other national industries. Profits from sugar, the staple crop in the Caribbean, financed the building of refineries in Bristol; mercantilism stipulated that all processing must be done in the Mother Country, thus a refining industry was built up. Finally rum distilling industries were built.

One factor that must be mentioned was that with this increase of commerce and industry, a new class of people developed throughout England and the European countries. This class was made up mainly of absentee planters (these people who owned plantations in the Caribbean and elsewhere and had returned home, leaving managers in charge, to take a new place in society,) and other merchants who participated heavily in the slave trade and slavery in general. Many of them found themselves in Parliament, dictating policy and obviously in order to maintain this new position, were adamant, that slavery must be perpetuated. Banks were founded by such men, in partnership. They moved from tradesmen to merchants (good name for pirates and privateers) to bankers to transact their "business" matters, e.g. Barclay was a sugar plantation owner in Jamaica. Such men led the way in forming Insurance companies in order to insure slave ships and slaves, the most reliable commodity at this time. We can see that coming directly as a result of slavery, was the beginning of the capitalist class whose sole aim became the maximising of profits and the essential exploitation of men, the very factor upon which they built themselves. The absentee planter, slave traders and people of such "calibre" went on to initiate great railway projects throughout the world, to finance James Watt and his steam engine and ironmongers such as Bacon who retired with a mineral kingdom, as well as huge metallurgical industries which manufactured chains, fetters, barrel hoops, hand cuffs etc., all connected with the slave trade.

*ODINGA MBASA*

UHURU
937 - 2668

# BLACK STUDIES PROGRAM

### *Who needs it ?*

There is so much to be said for Black Studies programs and without a proper analysis and a correct premise, we have no choice but to accept it as a good and vital thing for us on our march forward. The distortions of our history, the dehumanization of our people over centuries of slavery and misrule must lead us to the necessity for a Black studies program in the institutions of higher learning in Western Society.

However if the last decade was one of searching, one of trial for the Blacks of the world in their quest for freedom, this decade has to be one of decision, one of learning from our past mistakes, one of less emotion, one of proper revolutionary work, correct theory and effective action--a decade that will precede or contain the liberation of so many of our people.

So then, we have to stop looking at things superficially and get down to the inside of all our revolutionary tactics-- what for, for whom, with what results?

Black studies at McGill at Sir George is a waste of time. And why? Firstly, what is McGill and Sir George, what do they represent, what type of Black Studies will they support or allow? Will it be the type of study that will enable Black students to take a really revolutionary stand in this decade of decision? That, if we understand what these institutions represent, must be a stark contradiction. The type of Black Studies program these racist and reactionary arms of the ruling class will permit, must of necessity be arranged in such a way as to maintain a certain equilibrum in this society and the international imperialistic society.

I fore see Blacks in all good earnest being led into an intellectual trap of abstractions; black studies for black studies sake. A trap of expertism, of knowledge for oneself. An education in spite of the state of Black People; no help whatsoever to us. We have to understand that no relavent study of our history, of our people that can enable the student to play a more revolutionary role can be permitted. This must be obvious.

The other trap is the concession trap--the good liberal-- the great white father. An opportunity for these racist and facist institutions to fool everybody again. How nice of them! How progressive! Really it should be, how hypocritical, how opportunistic!

Then there is the increasingly popular method of all reactionaries, of every bourgeois apparatus, that of co-option. The last decade teaches us many lessons on this. One premise that has been founded for us historically is that anything that is acceptable to the ruling classes is either partly or more likely, totally bad for us. Rockefeller, the arch-enemy of the oppressed of the world, puts aside huge grants for scholarships in Black studies. All the reactionary leaders in this hemisphere have taken a stand on the question, a stand of acceptability. In the begining they were against it, but seeing the ease with which the militancy of oppressed black people can be channelled into intellectual abstraction and political impotence, they agree and support it. A good local example, is the fact that the same facists that came out against the Black Students during the Anderson Affair at Sir George, Messrs. Klein etc. are staunch supporters of a Black Studies program:

Lastly we have always to be on guard against the Black Power pimps, the black opportunists, that have caused the retardation of our movement so many times in the past years. So many of them jump on the Black Studies bandwagon with an interpretation of revolution, of freedom for black people, that consists of books, eloquence, rhetoric, personal aggrandisement, full stop.

There is a special type of education, a special ideology, that comes out of these institutions. Changing the format to one on Black people would not change the nature of this education.

CALYPSO - SOUL DANCE
*FEATURING*
THE DYNAMIC ONES
&
THE SOULS OF PHOENIX
SATURDAY, MARCH 28, 1970
8 P.M. - 2 A.M.
CARPENTERS HALL
3560 ST. LAWRENCE BLVD.
CORNER PRINCE ARTHUR
ADMISSION: $2.00

*Acquitted, Phillipe leaves court in good spirits.*

## Alleged Flag Burner acquitted

Last summer at Expo, during the Haitian week at the Latin American Pavillon, the black and red flag of Haiti (Papa Doc's flag) was taken down, burnt, and replaced with the blue and red flag of Haiti (the flag of the revolution). A wreath was placed below the flag in honour of guerillas who were killed heroically in Haiti. Shortly thereafter, a warrant for the arrest of Brother Philippe Filsaime was issued and the brother subsequently turned himself in voluntarily and was hit with a charge of "Arson".

After many, many postponements, the case finally went to trial on Thursday, March 5, 1970. It was quite obvious that the actions of the Crown Prosecutor, who is paid by the Canadian Government, were way over and above the call of duty! However, Judge Gaboury seemed to be only engaged by the Canadian Government as "Canada" stands for "Justice" he appeared to carry out this myth.

Emphasizing the notion that the value of an object depends on the symbol it represents, Judge Gaboury stated emphatically that Papa Doc's flag had no more value than a piece of rag. He also remarked that the prosecution had failed to prove it's case, one of the prosecution's witnesses having testified that the brother was at least 25 feet from the scene and also that a few black men were seen doing the "criminal" act. However another prosecution witness, a white preacher, swore that brother Philippe did give a speech a few seconds later that "we have just burn the flag of dictator Papa Doc etc... " At this point, the prosecution went into it's racist act and seemed driven by a madening rage and engaged into a 15 minute verbal fight with the Judge. The prosecution hinted to the judge the possibility of changing the charge to "complicity" or the now more fashionable "conspiracy". However the judge refuted this, stating even though brother Philippe did say "we burned the flag etc..." no court in Canada would consider that enough evidence for conspiracy or complicity. "If your party leader won the elections and you said we won and it was found that the elections was a fraud, would that be enough to say that you took part in the fraud?" asked the judge - Brother Philippe was acquitted.

This was one of the few exceptional cases where a white judge just did his job. It is interesting to note how the judge laughed at the stupidity of the concept of conspiracy while in an almost similar case affecting black people in Canada as well as in the Caribbean this concept is being used to put the rope on brothers' necks.

TRUCKS AVAILABLE
For moving, etc. . .
PHONE J BRADSHAW
366-6088

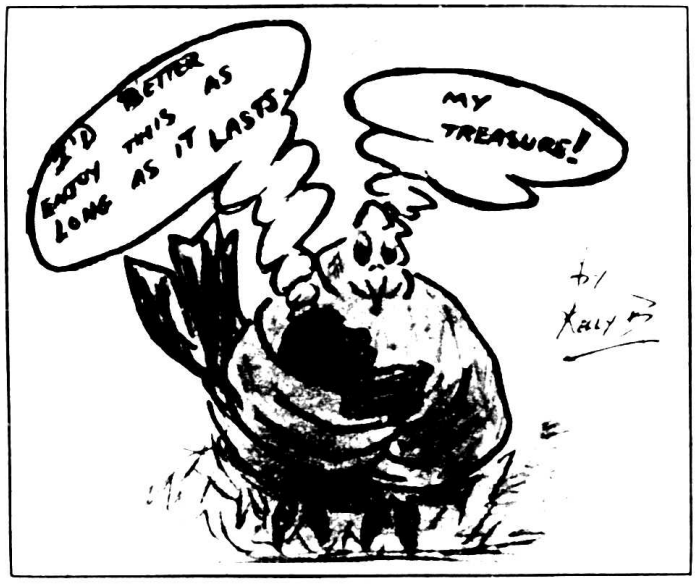
# BLACK HORIZON

## PARENT CHILD RELATIONSHIP

The relationship between a parent and a child is something that grows either for the good or for the bad. However when it comes to a black parent and a black child there always seems to be a "but". The black parents seem to talk about everything else to their children but not the least about blackness. But now with the increasing "search" for awareness of ourselves most parents have been left behind. Their ideas and "need" are not so demanding and they are "taken back" by the change in their children. When you try to talk to them about your identity and attempt to make them understand how you feel they generally refuse to listen. They say that we are "too involved" in with black power, there is nothing we can do about it, because we are in a white man's country. Just because we want to put an end to the use of that hot comb and that thick grease does that make us militant? Just because our boyfriends have large "afros" does that make them Black Panthers? Just because we question the white man's rules and regulations, does that make us radicals or revolutionists? Well, the answer to these few questions that we are asking ourselves is simply no!

From your earliest memory you have had a sense of inadequacy, a feeling of never being good enough no matter how hard you try. The girls especially have felt it because they have had to go through the painful experience of having their hair done.

They were made to submit to this in order that they may become acceptable and passable - NOT BEAUTIFUL, acceptable and passable. Each one of us can remember our mothers telling us to put vaseline on our "ashy" legs and arms. This "ash" is dried skin. Your skin oil is constantly being replenished and the skin itself is constantly growing. The combination of oil and dead skin gives us, what is known as "ash". On white people ash does not show because ash is grey and, therefore very close to white peoples colour. However on black people it is noticeable because of our darker complexion. Now then we have the situation whereby we are made to feel ashamed of a natural body function.




Your parents give you your first glimpse of the world which they interpret for you. Their job as defined by society is to prepare you to take your place. Naturally our parents wouldn't want us to face the same difficulties which they suffered. Thus they attempt to solve the problem by trying to make us "acceptable". An obvious example would be the straightening of the hair.

In conforming to these things you have to realize that you are doing them solely and exclusively to please your parents - not because you feel they make you look better, not because you feel that they are more acceptable but because this is the way your parents have been taught to think.

You must be ready however to face the fact that you will be challenged at home and at school for your views and attitude for they will become apparent even through you superficial facade. You, as a black child must be, and should be ready to withstand this friction because if you don't you will, must be and should be ready to withstand this friction because if you don't you w ll become just another "lost" soul and a negative example in our struggle. If you do withstand you will not be alone for we are all slowly taking stands towards our true identity.

### Universal Entertainment

On Sunday March 8th, Place des Arts' Salle Wilfred-Pelletier presented the Bill Cosby Show with special guest, Sarah Vaughan. As the trio for Sarah Vaughan was detained, Bill Cosby entertained w th some adlibed humour until they arrived, after which he introduced them to the audience and presented Miss Vaughan. For a full forty minutes she occupied the centre of the stage and vocalized nonstop through her repertoire of songs which included her most well known hit, "Broken Hearted Melody". She sang with superb breath control and force, captivating her audience, but I found that her selection of songs, e.g. "Who Can I Turn To?", "What Now My Love?", etc. did not contact me as a Black person although I still enjoyed her performance. Bill Cosby, however, was the show and he displayed as he has in all of his television specials, his unique style and insight to which the audience could not stop laughing. His appeal is w de but this is not because he is a Black man or an entertainer. The material he uses is universal, i.e. it appeals to people in general and easily identified with this, is his strong point. The fact that he is Black is secondary and he entertains peoples as a man.

*T Sheppard*

---

*Canadian Racism Con't from page 5*

one of us should be ashamed to consider himself free while his brother is a slave."

Before we deal with the situation in Trinidad and beyond, we would like to thank all our brothers and sisters who participated in whatever small manner in contributing to the success of Solidarity Day.

## Where do we go from here?

To understand the underlying forces of the tumultuous events which have taken place in Trinidad and Tobago, starting on February 26th, some background knowledge (even terse) of the contradictions inherent in colonial politics is necessary. So called "independence" comparable to that of Jamaica, Barbados and Guyana which brought about the introduction of a New Flag, a New National Anthem, a New Coat of Arms, a New "Constitution from Queen Elizabeth", and a New National Emblem (Hummingbird), left 90% of the economy of the state firmly in the hands of white racist, imperialists. Subsequent to 1962, Canada has increased its investments in the Caribbean, including Trinidad and Tobago (1969 - $360 million), gradually replacing Britain as the major partner of U.S. imperialism. The society which has been described as being multi-racial is under the complete domination of 2% European residence in alliance with the White metropolitan centers. The leadership of the two major ethnic groups (African, 56% and East Indian 42%) have exploited racist sentiments to maintain a priviledged position in the society through economic exploitation and perpetuating U.S., Canadian and British Imperialism.

While the country anxiously awaits the verdict of their courageous brothers and sisters from an all white jury, efforts must be made to raise the level of political consciousness of the brothers and sisters and cultivate meaningful links of communication throughout the Caribbean. The liberation movement in Trinidad and Tobago is as strong as the Caribbean movement. This is also the time to evaluate our regional relationship with the broader international community. We must challenge the linguistic barriers (a legacy of colonialism) between ourselves and our people in the Caribbean. As we reject European institutons, we must begin to address ourselves to new forms of social organization in which community power rests with the organized mass of producers (whether agrarian or industrial), organise in workers councils, and prepare militarily to defend the national sovereignty from imperialist intervention. While we prepare for the difficult days of struggle ahead, let us reflect on the words of Marcus Garvey. "Black men, you were once great; you shall be great again. Lose not courage, lose not faith, go forward. The thing to do is to get organised; keep separated and you will be exploited, you will be robbed, you will be killed. Get organized and you will compel the world to respect you. If the world fails to give you consideration because you are black, four hundred million of you shall, through organization, shake the pillars of the universe and bring down creation."

*Rosie Douglas*

## South Africa

### Police accused of torture

South African security police have been accused of threats, assault and torture by 22 black nationalists being held under the Terrorism Act.

The accusations were heard in application, seeks for an order protecting the prisoners who are being held without charges. It is common knowledge that a number of people have died while being detained under the Terrorism Act.

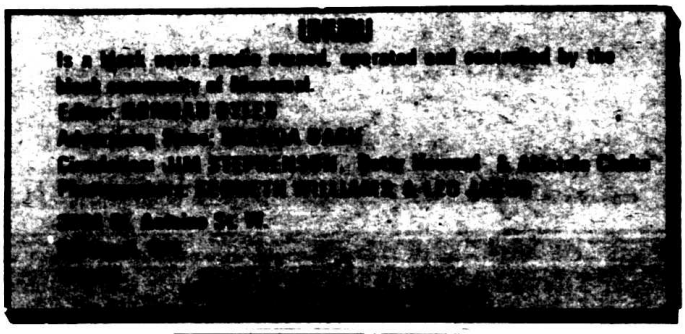
In a surprise move last month, the racist regime dropped charges against the African nationalists under the Suppression of Communism Act, but re-arrested them under the Terrorism Act, under which persons can be detained indefinitely without trial.

**BROTHERS & SISTERS**
Have Your
Income Tax
Return Forms
Worked Out At
**CHEAPER RATES**
by
**COMPETENT BLACK**
**ACCOUNTANT**
Call: 933-3303

**MOVING?**
Trucks Available
366-6088

**CUSTOM MADE GARMENTS**
Styled by Victor Inc.
THE FINEST IN
MADE TO MEASURE
CLOTHING
TEL.: 861-4629
1078 BLEURY STREET
MONTREAL

SHELL
SERVICE STATION
6670 St. James St. W
Montreal, Que.
KEITH WILKINSON
Qualified Mechanic on Duty
Lessons for Service
PHONE 485-[illegible]



# CHECK POINT

## London, England

Michael Abdul Malik (Michael X) is heading a project to create a Black cultural and business center in London called the "Black House".

Several buildings in the rundown part of London are being converted to contain a theatre, museum, library and publishing center, devoted to Africa and the Caribbean. A West Indian Restaurant, residential rooms, offices, and communal dining rooms are planned in the 25,000 square foot area.

Although Michael described the project as a "self-help community project", it is being financed by Nigel Samuel, a rich white socialist who inherited part of his father's $11 million estate.

## Lagos, Nigeria

Major-General Yokubu Gowon, the Nigerian leader, promised last week that his government would conduct "nothing like Nuremberg trials" of Biafran leaders. "I wish to reiterate here that there is general amnesty for those who were misled", he told a meeting of the Lagos diplomatic community.

Twenty Roman Catholic priests, 17 Irish and three English have reportedly been under house arrest for illegal entry into the country.

## New York

March 9/70: Twenty Black picketers paraded in front of the Canadian Consul General's office on 5th Ave. in support of the ten Black people now on trial in Montreal. The demonstrators bore pickets saying "Canada is racist" and passed out petitions to be signed by passers-by.

A brief scuffle broke out when a white man, in passing, tried to tear down one of the pickets. Later, A Canadian French separatist passed by and verbally chastised the picketers for calling Canada racist - he said, "French people in Canada get the same treatment as Blacks."

## Jamaica

On March 11-13th the First Commonwealth, Caribbean, Canadian Law Conference will be held in Jamaica. Papers are scheduled to be delivered on Fusion; The Canadian Experience of Legal Education in the second half of the century; a similar paper dealing with the "Caribbean Context"; and Problems in the Administration of Justice.

Approximately 140 Canadian delegates, and their wives, will attend.

## Caracas-Venezuela

The United States would have no objections if Cuba "rejoined the family of Nations" (Organization of American States) if she pledged not to export revolution to her neighbours, says Assistant Secretary of State Charles A. Meyer.

Meyer's statement comes as a kind of policy position statement after Venezuelan President, Rafael Caldera and Prime Minister Eric Williams of Trinidad and Tobago called for Cuba's return to the inter-American organisation in their speeches at inaugural session.

Cuba was expelled from the Organization of American States in 1962 because of the controlling power the U.S. has over that group of military puppet governments.

## Dar-Es-Salaam: Tanzania

The Tanganyika African Nationalist Union's newspaper, the Nationalist reported the island government of Zanzibar has introduced the death penalty for illegal abortionists and has banned the sale of contraceptives.

## Bel-Air Maryland

The trial of Brother H. Rap Brown was postponed until March 24th. Rap Brown still cannot be found although it has been established that the body found in car wreck last week was not that of Raps.

## Alabama

Black Muslim cattle are dying from what is regarded as cyanide poison and have been forced to evacuate what is left of their $30,000 herd of cattle.

## Subscription Appeal

Our Subscription Department needs your support. Therefore, we are appealing to all our readers to take out subscription. We would appreciate very much, if all supporters would help by encouraging their friends and relatives to subscribe. Our success depends upon you, so please send in your coupons immediately.

Brotherly love and confidence.

*Yvonne Strachan*
*Subscription Department*

**Uhuru**
**2554 St. Antoine St. W.**
**Montreal 106, Que**

26 issues: **$3.00 (In Montreal)**
**$4.00 (Outside Montreal)**

Write your cheque or money order to UHURU (Print)

Name

Address

Phone

## STEVIE "WONDERFUL' WONDER

He is beyond the ordinary young performer. He is fantastic and anyone who had the opportunity to see Brother Stevie Wonder in action at Casino Royal during the week of March 1st to March 8th, will have to agree with me that his performance was magnificent.

Despite the lack of feed-back from the predominantly white audience, Stevie still managed to give a splendid performance, whch penetrated the souls of those few black brothers and sisters present.

Stevie displayed his versatility, not only with his soulful singing but also with the playing of the harmonica, the organ and the drums.

His varied repertoire included such hits as "Ma Cherie Amour", and "For Once in My Life". I particularly enjoyed his rendition of "Blowing In The Wind.

After a two hour performance which included two encores, he had to be lifted off the stage physically his conductor

B. Howard

**WALKER**
**Credit Union Limited**
2035 Coursol St.
Montreal 3, Canada

Business Hours
Thursday Evenings
7:30-10 p.m.
(or by appointment)

**SAVE AND BORROW**
with
**WALKERS**

**THIRD WORLD BOOKS AND CRAFTS**
*Specializing in*
**AFRO ASIAN BOOKS AND CRAFTS**
70 WALTON STREET
Toronto, Ont.
One St. Below Gerrard & Bay
**PHONE 366-0024**
MAIL ORDERS TAKEN
Die Nigger Die
Dark Days in Ghana
Nyerere
Black Nationalism

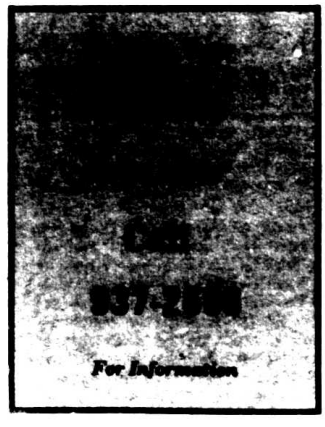
## BULLETIN BOARD

*Thursday Night Rallys continue at 710 George Vanier at 7:30 p.m. This week's feature lecturer will be Sterling Stuckey, an educator from the Institute Of Black World, Atlanta, Georgia.*

**BROTHERS & SISTERS SUPPORT**
Feb 11th DEFENSE COMMITTEE
**SEND DONATIONS TO**
P.O. BOX 502, STATION B
**MONTREAL, QUEBEC**

768-3090
if busy
768-3317

**FREDERICK R. PHILLIPS**
B.A. B.C.L.
attorney barrister
& solicitor

**3517 LASALLE BLVD.**
suite 5
**VERDUN 203 QUE.**
evenings 365-9904

**MRS. ROSS**
Character
Reader & Advisor
Appointment
10 A.M. - 9 P.M.
Advise on all problems
of life
**Phone 367-2697**